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I Found **A NEW INDIA**

By Theophil H. Twente

The Board of International Missions of the
Evangelical and Reformed Church, Inc.

OUR COVER PAGE

The building on our cover page is a symbol of the old and new India. Its history dates back to the famous Nayak Dynasty which also produced the great temple of Madura. At one time this building served as a palace for the great Tirumala Nayak. Today it houses the public officers of a modern city government.

The car is symbolic. Its owner is the Rev. Edward L. Nolting, a missionary of the American Board, who for many years has been serving as a chaplain and instructor in the American College in Madura. The missionary car is symbolic of the new day in India, made possible in no small measure by the teaching and preaching of God's redeeming love through Jesus Christ, our Lord and Saviour.

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By Theophil H. Twente

"The emergence into nationhood of the two great states of India and Pakistan, with their powerful implications for the world scene, constitutes a new and stirring call to the Christian movement."

From the Report of the India Committee
Foreign Missions Conference

THE BOARD OF INTERNATIONAL MISSIONS
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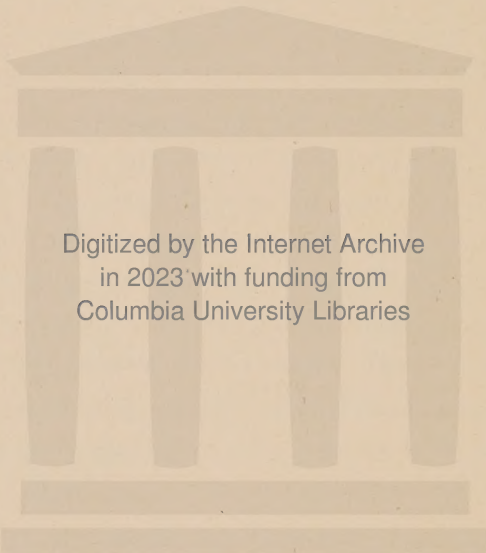
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INTRODUCTION

In the following pages I have sought to share with you some of my experiences and impressions gained while on my recent visit in India. The picture which I have given is by no means a complete one. India is too large a country, the currents of its life are too deep, and its problems too varied and complex to admit of a ready analysis. The longer one is in India, the less sure one becomes of fully understanding everything pertaining to this country and its people. However, I am confident that the theme of this little book, *I FOUND A NEW INDIA*, indicates an observation which in the main is correct.

T. H. T.



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ITINERARY ESPECIALLY PREPARED

This was the title of an important looking document placed into my hands by an internationally known agency of St. Louis, Missouri, on the eve of my departure for the Orient. I felt happy. Every stage of my journey from New York to India via the Gold Coast, Africa, and from India to America via London, had been carefully prepared. There was no further need to worry. All I needed to do was to present myself at the appointed time and place and, presto, some "bird of the air" would carry me to my destination.

So I was told. But sometimes even the most carefully prepared schedule has a way of getting upset by some malevolent force. Such was my experience in Tunis. My plane from France had been delayed because of a strike in that country. Moreover, no plane was permitted to go to Cairo because of a cholera epidemic in that city. If it did, its passengers might not be permitted to proceed from there. Thus a tiny germ, too small to be perceived by the naked eye, was proving itself more powerful than any plane with "4000 surplus horsepower." My carefully prepared itinerary was useless, so far as the further stages in my journey were concerned.

To complicate matters, my exchange orders would have to be written over to and accepted by some other company before I would be able to proceed on my journey. This required time. Finally the representative of Air France expressed his willingness to write over his part of the exchange order to Trans-World Airways for passage to Cairo via Lydda. This took care of the first stage of my journey. Permission was sought for a similar transfer of exchange orders and passage reservations from the two companies involved in the rest of my journey to Bombay. After several days, a reply came from the office in Bombay regarding the lap from Karachi to Bombay, but nothing was heard from Cairo. Nevertheless, when the way opened for me to book passage to Cairo via Lydda, I accepted the opportunity in the hope that some kind of an arrangement could be worked out for passage to Bombay, either in Lydda or Cairo. On Wednesday we were instructed to be ready for our departure by 10:00 o'clock in the evening of the same day. However, we had to sit around until 4:00 in the morning. But what did it matter, so long as we



Signs of the Old and New India

could look forward to being on our way soon. Finally we did take off shortly before dawn.

To our great surprise, at 10:00 o'clock we found our plane getting ready to descend at Cairo. Word had been received en route that the quarantine had been lifted, and to my joy and relief I was soon able to make arrangements for passage from Cairo to Bombay for the following day.

SIGNS OF A NEW INDIA

Signs of a new India began to appear on the horizon even before we left Cairo.

When I was ushered into the waiting room of the airport, I was delighted to find a group of Indian gentlemen who were on their way home to India from America. They had attended the United Nations Assembly in New York. I was interested in their observations. During the conversation, which followed with various members of the group, such topics as the South African problem, race relationships in America, caste in India, her new independence, and influence of religion on the life of the people in America, were frankly discussed. I was particularly interested in the observation which one member of the group made in regard to this. He said, "Americans are ethical in their dealings. After all, what does religion amount to if a man is not ethical in his dealings with his fellowmen?" I thought his remark reflected favorably upon the work of the United Nations Assembly. On the other hand I could not but wish that our dealings with our fellowmen, both at home and abroad, were *more* ethical. America has a tremendous responsibility as a democracy and a so-called "Christian nation." India is looking to America as a young lad looks to his older brother. "We can learn much from America," remarked a fellow traveler to me

the next day. Yes, India can learn much from us, and may the good predominate.

The next sign of a new India was even more pleasing. As we stepped into the plane we were greeted by a stewardess who was an Indian. I did not immediately recognize her as such because of her western garb. However, the service which she rendered was typically Indian. A sixty-year-old passenger from America making a round-the-world trip with his wife and daughter in the interest of his business, which is the manufacture and sale of batteries and flashlights, made this remark, "I have never received so much attention in all my life as this young lady has given me."

There were other changes which I observed along the way, after an absence of seventeen years from India—changes which have come with her desire for a new dignity. One passenger expressed it by saying, "We used to meet the white man as subjects, now we meet him as equals." The "restaurant car" and first and second class compartments of the railway trains are no longer the privileged domain of Europeans. The new relationship may be less convenient but far more wholesome and Christian.

Of course, signs of an old India were also not lacking, but they were rather like the husks of a bulb which are about to fall away as the new flower emerges.

WE LAY OUR PLANS

I reached Raipur on Friday evening, December 13. Dr. Weiss of Evansville, Indiana, had arrived a few days before from China. It seemed good to be met by old friends at the station. However, it soon became evident that they were still under the spell of some sobering experience. One of them introduced the subject by saying: "Well, I suppose we might just as well tell him now." And then Dr. Seybold told me that the day before they had laid the remains of "Mamaji" Gass to rest beside those of her husband, the Rev. J. Gass, D.D.

In a sense her death represented the passing of an era. Her span of life coincided with the historic development of our mission in India. Missionary Oscar Lohr had founded it in 1868. Mrs. Gass was born as Elizabeth Laengle on May 31, 1867, in Karlsruhe, Germany, and came to India as a bride in January, 1896. Thus Mrs. Gass saw the development of the Chandkuri Leper Asylum, Salem Girls' School and St. Paul's High School in Raipur, the Tilda Hospital, to mention only a few of our larger institutions. She had also seen the opening of our

mission work at Sakti, Chandrapur, Bhukta, Mahasamund, Khariar and Tilda. She had followed with great interest the organization and growth of the India Church, now known as the Chhattisgarh and Orissa Church Council. She remembered the first bicycles that came to Raipur and also the first motor car. She could recall years of plenty and years of severe famine when thousands of people died throughout this area in spite of everything that was done to procure food for them. She had shared grief and sorrow, joy and happiness with missionaries and Indians. Her life had been an unusually rich one but now it was true of her as was said of Enoch, "And Enoch walked with God; he was not; for God took him."

Saturday and Sunday were spent in getting our breath for the heavy schedule which lay ahead. The members of the Executive Committee had given careful consideration to the preparation of an itinerary and an agenda which would be mutually profitable. The following week was spent in meeting with the executive committees of the Missionary Conference and of the Chhattisgarh and Orissa Church Council, the committees on education, evangelism and medical work, as well as in a two-day retreat with our Indian pastors.

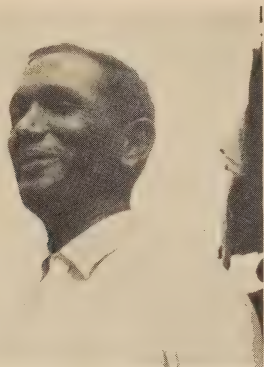
A VISIT TO OUR MISSION STATIONS

After a week of committee meetings it was thought best for us to visit the mission stations before attempting to give the various problems further attention in a missionary conference. Dr. Seybold offered to serve as guide and chauffeur. His old Dodge served us well most of the way, even though it had to be handled with understanding and care.

Our first destination was Bistrampur where I had spent three years of my life as a missionary.

We arrived late on Friday evening and were welcomed by the Koenigs and Miss Hofsteter, amidst the glow of candles. It was pleasant to recall former days of close association with one another at the station as we sat about the table eating Christmas cookies and drinking coffee. Saturday was spent visiting the villages of Bistrampur and Ganeshpur, considering future developments and in selecting a site for the erection of a new school building. I was particularly interested in the rice which had been cultivated and harvested for the benefit of the Bistrampur Church, and in the prize bull which had been introduced into the economic life of the village. Sunday morning we were given an oppor-

tunity to speak in Sunday-school and church. Dr. Weiss made the interesting observation that he had heard about Bistrampur even before he had known anything about New York City. I had the interesting experience of preaching in Hindi after an absence of seventeen years from India.



Pastor Simon

In the afternoon we drove to Baitalpur-Chandkuri where we were welcomed by the Bours, Artopoulos, Miss Kroehler and Miss Bingham. Again we were invited to speak in special services which had been arranged for the afternoon in the Baitalpur Church and in the evening in the Leper Asylum Church. In the latter service we were also privileged to participate in the licensing of blind Simon Munshi to the pastorate. No experience could have brought home to us more dramatically the power of the Gospel to redeem man for a life of usefulness. Simon, though blind from infancy and of lowly origin, has become one of the most outstanding witnesses for Christ in Chhattisgarh.

Monday morning was taken up with a visit to the Non-Leper Hospital and Dispensary, the large Leper Hospital and Home, and the selection of sites for the proposed new Non-Leper Hospital and Middle School buildings. It was interesting to come to grips with these problems which confronted us because they had come about as the result of growth and progress in these institutions. In the afternoon we drove to Parsabhader. En route we stopped off at Bhatapara, a growing city of 45,000 inhabitants, where it has become necessary to turn over our large Anglo-Vernacular Middle School to the municipality because of lack of funds and an adequate Chris-

tian staff to meet the demands of government for raising the standard of the school to that of a high school. The Conference as well as the Board feel that unless a mission school can make a definitely Christian impact, we had better not try to keep it up. The money realized from the sale of the property will be used toward strengthening our schools in Bisrampur, Baitalpur and Raipur. We reached Parsabhader in the evening and had a delightful visit with Miss Adele Wobus, senior missionary, and a number of Indian friends. On the following day we visited the various homes and participated in a special church service. We were vividly impressed by the contributions which the former missionaries, such as Hagenstein, Davis and Meyer had made to the development of this station.

Here as elsewhere Dr. Seybold, the Moderator of the Chhattisgarh and Orissa Church Council, took advantage of the opportunity to hold a meeting with the members of the Church Council immediately after the church service to discuss certain important aspects of church life. Stewardship of life and property received special emphasis. I was forcibly struck by the suggestion that the women who had nothing else to give might be encouraged to "*tithe the buffalo chip*."

The buffalo chip, of course, is dried cow manure which is used for fuel. By laying aside ten out of every one hundred manure cakes, the proceeds from the sale of these buffalo chips would amount to approximately twenty-five cents. We wonder whether any of our churches in the homeland would be able to set a more significant example of stewardship than this!

We returned home to Raipur in the evening to take care of some correspondence and make preparation for the Christmas services on the following day. Our visit to Tilda would have to wait until the first Sunday in the new year when we would not only join in worship with the members of St. Thomas Church but also spend a day in visiting the large mission hospital and discussing its needs and future developments with the Whitcombs and Sister Minnie Gadt. Even a visit to our institutions in Raipur and a discussion of the plans connected with St. Paul's High School, Salem Girls' School, the Gass Memorial Center and the development of women's work in Raipur would have to wait until a later date.

CHRISTMAS IN INDIA

It started at four o'clock in the morning. We were in a deep sleep. Who wouldn't be at that time of the night, especially after a long trek and when the temperature is 50 degrees Fahrenheit.



*The author and Dr. Th. C. Seybold
after the service on Christmas Day*

A group of barefooted young men had slipped onto the verandah and suddenly burst forth to the strains of "Silent Night, Holy Night." We remained in bed, thinking that they might go on to the next place. But they persisted and kept on singing their carols. Finally we got up from under our cover and canopy of mosquito netting and bade them a Merry Christmas, yielding, of course, also to their silent request for a small gift toward their New Year's dinner. After all they had earned it. They had been on the road all night.

At six o'clock Missionary Essebaggers put on his program of Christmas carols via the amplifying system. It was beautiful. What did it matter that there was no snow on the ground. The Christmas spirit was in the air just the same.

Groups of non-Christians also made their appearance before the bungalow. They beat their drums and sang their songs in the hope that the "Sahib log" from America could be persuaded to share some of their "wealth" with them also. In the first



Future leaders of Chhattisgarh

instance we yielded, because we wanted a picture. After that we were adamant. We had to be. If we had not been so, there would have been an endless stream of Christmas performers.

Breakfast was accompanied by the strains of radio programs from abroad. Of course, we were reminded of the folks back home. This was the first time that I was spending my Christmas away from my wife and children. I shall not describe the feelings that welled up in my heart. I believe I succeeded pretty well in covering them up with inconsequential conversation. I wonder how many of those present were playing the same game.

At nine o'clock the church bells rang. I had been asked to preach in Hindi. In view of the large attendance at the Sunday school program of the evening before, I did not expect much of an audience. However, my host assured me that the opposite would be true. He was right. The church was full to overflowing. Large numbers stood outside, while scores of children sat on the floor in front of the pulpit. It was an inspiring audience. May the sermon have been equally as inspiring.

The afternoon was spent in writing a few letters and in getting ready for the evening's celebration. The missionary families of Raipur were arranging to spend the evening together with a "community dinner," replete with a turkey which had been carefully groomed for the occasion. The affair was presided over by Miss Schaeffer. Evidently she enjoyed playing "auntie" to old and young alike.

The dinner was followed by a program of music, stunts and carol singing. Of course, there was an

exchange of gifts. I was given one "for the girl you left behind." It was the kind of thoughtful consideration that permeated the whole affair. I shall never forget it.

THEY GAINED A NEW DIGNITY

After the Christmas celebrations we went to visit Khariar and Prakashpur, stopping off at Mahasamund and Pithora on the way. These latter two stations are the centers for two of the four evangelistic areas under the direction of a Joint Commission on Evangelism. Missionary Fischer accompanied us on the first lap of our journey, while Missionary Essebaggars served as our chauffeur over the stretch from Mahasamund to Prakashpur and return home. This trip took us through one of the most interesting sections of rural India. A resident of Orissa called his province "backward." There is a sense in which this is true. The roads over which we travelled gave support to his statement. Low-slung cars were out of the picture. Only trucks, jeeps and Model-A Fords could manage the ruts and holes with reasonable assurance. As we drove along a cloud of dust was raised that could be seen miles away. We regretted the necessity of causing scores of wayfarers to "eat dust" as we passed by on the road. However, by the time we reached our destination we, too, had "eaten a stomach full of dust," as our Indian friend expressed it. "India's No. 1 priority is improved means of communication," said our host.

The new government is aware of this need. On our way to Khariar we stopped to let the newly

The author addressing a small group of Christians who may some day become a great congregation



elected governor pass by. He was returning from a visit to the capital of a feudatory state which had recently turned over its reins to the new government. Among other things, he had also announced the building of a new railroad which would open up new territories. This will not be the first railroad in this province. On our way I observed another railroad which had been built since I left India seventeen years ago, and as a result of which new towns and villages had sprung up, and new rice mills, lumber yards and factories of various kinds had been developed. No doubt this section of India will also witness the development of plane service within a few years. The important cities of India are already connected by plane service. It is no longer an unusual experience for an Indian farmer to hear the drone of a plane overhead while he is prodding his oxen and plowing his field.

As a secretary of a mission board, I was especially interested in the growth of a Christian community which will in the end prove even more significant than the building of a few railroads. The leaders of India are absolutely right when they maintain that what is needed most for a strong national life is the development of character and the abolition of caste, poverty and all forms of evil.

Twenty years ago there were only sixty-five Christians in the section which we visited. Today there are over 2,500. This would be of little significance, were it not for the fact that for the most part the lives of these people have also been changed. A government official expressed it this way: "These people used to live like beasts. Today they have become civilized human beings." A village-owner said, "Now I don't have to be afraid anymore that my crops will be stolen."

It was a real joy and inspiration to participate in the church services at Khariar and Prakashpur. At the former station I recalled the dedicatory service of some twenty-five years ago when the question was asked: "What then shall this child be?" Today that church has grown into the vigorous manhood of a good-sized congregation, thanks to the energetic leadership of Missionaries Feierabend and Meyer and its Indian pastor. They are desirous that it shall not only reach out into the unevangelized villages of Orissa but also accept its full responsibility in the affairs of the Chhattisgarh and Orissa Church Council. In Bhukta we not only faced eager congregations wherever we went, whether in the church at Prakashpur itself, or in the homes or sheds of the villagers, but we also

saw irrefutable evidences of a new life that had sprung up as a result of the rain of God's Holy Spirit and the warm sunshine of the Rev. Yishu Prakash's witness. ("Yishu Prakash" means "Light of Jesus.")

In the dozen or more villages which we visited on this trip, we saw how these people, who had formerly belonged to a low caste and consequently were not permitted to enter the courtyard of a high caste Brahman, had free and unrestricted entrance. They were even bold to shout "Yishu Masih ki jai" (Victory to Jesus). Their faith in Christ had given them a new dignity.



*Three generations of Oriya
Christians*

THE CHURCH EMERGES

If there was anything of which I was made to feel conscious during my visit to India, after an absence of some seventeen years from the field, it was this: The Church is slowly but surely coming into its own. I became aware of that in the church services which are now almost entirely conducted by the Indian pastors. I sensed it in a special way



Our Indian

Front row: Pastors M. M. Paul, Yishu Prakash, Sanatan Behera, Hemant Kenswar, Santra Chandra. Back row: Naeman Tirkey, Jon dore Tirkey, Emanuel Singh,

as we met with Indian leaders in the various committees and conferences. I rejoiced in the strength of its leadership as I met with the pastors in their retreats, and listened to the discussions of the various problems that confronted them. There was evident a spirit of deep consecration and devotion. The Church on our field in India is an organized, incorporated body called the Chhattisgarh and Orissa Church Council, generally abbreviated C.O. C.C., which is a Council or Presbytery of the United Church of Northern India. The membership of this Council consists of all congregations and ordained ministers. The congregations are represented on the conference of the C.O.C.C. by delegates elected annually. These may be either men or women.

The larger congregations are organized just as in America, each having its own pastor, but there are also many small congregations in the mission



Pastors

*han Purti, N. N. Shah, Habil Adam (standing).
bachan Singh, Joseph Harpal, Simon Patros, Jiwan
an Hemron, Obed Wany, Mahsidas Wany, Theo-
atan Lal, Nathanael Munzni.*

area which are not organized individually but are grouped areawise and are known as out-station churches. These are served mostly by evangelists under the supervision of missionaries or Indian pastors. Thus the total number of Indian Christians in our mission field, whether belonging to congregations directly supervised by the C.O.C.C., or whether belonging to smaller groups under pastoral care or the supervision of missionaries or mission employees, are members of the C.O.C.C. and under the ecclesiastical jurisdiction of this Council. Inquirers who become Christians become members of the C.O.C.C. as soon as they are baptized, and by virtue of their membership in this Council are members of the United Church of Northern India. Thus it will be seen that the C.O.C.C. is not only an organized and incorporated but also a self-governing and self-supporting body. It maintains a central fund from which it pays all pastors. It

derives its income from all the congregations, each of which is obliged to pay to the central fund 80% of its income annually. It licenses and ordains its own pastors of which there are nineteen at present, and places and transfers them as deemed necessary.

Every earning member within the Church is supposed to contribute at least 1/24 of his or her income to the Church. This rule is in operation in all of the churches but cannot be enforced since it is based upon the voluntary giving of the people. However, the pastors are aware of the desirability of training their people in giving, and most, if not all, of the congregations deny the vote to members who do not comply with promises they have made as to contributions, whether this amount be 1/24 of their income or less. During the past year the giving of the church membership in our area increased by about 27%.

One of the great problems confronting our missionaries and Indian leaders is how to improve the economic condition of the Christian community in order that the Church may become strong, for, if it has its roots in a poverty-stricken community, it is likely to be like a plant that has its roots in a soil that lacks the necessary chemicals. Recently our Missionary Conference took a significant step when it voted to recommend to the Home Board the placement of an agricultural adviser in our area who will be selected and supervised by the Extension Service of the Allahabad Agricultural Institute.

But along with economic growth must go the deepening of the spiritual life. It is for this reason that in addition to the regular means of cultivating the life of the Church, the C.O.C.C. conducted a *jagriti* (revival) program last year for the purpose of deepening the spiritual life of the Church. A sixteen-point program was drawn up under the caption "A New Life in a New India." The program is as follows:

1. Every Christian more Christian.
2. Every home having family prayers and every individual having a personal quiet time each day.
3. Every home clean and compound sanitary. A manure pit for rubbish in every compound. A wash day every week.
4. A health campaign in every parish teaching our people how to live healthily.
5. The abolition of all use of intoxicants from personal and social customs and practice of drugs.
6. The abolition of the dowry system in marriage

and aiming at an equal inheritance for sons and daughters.

7. Settlements of all disputes before panchayats (council of five) where possible without going to courts of law.
8. Every Christian tithing his income.
9. The wiping out of all caste distinctions in our fellowship, the receiving of new converts into our fellowship with openhearted sincerity no matter from what class or caste they may come.
10. The organization of cooperatives to help in the economic uplift of our people.
11. The wiping out of illiteracy both among Christians and non-Christians in every parish.
12. The encouragement of our people to participate in the national aspirations of our country and to prepare themselves for effective work in national life.
13. A deepening of the sense of appreciation for the saints and scholars and workers who have been so vital a part of our heritage.
14. No drones in the hive—every Christian a worker at some specified task, this including young and old.
15. Teaching our people to avoid debt, to live frugally, to avoid expensive customs and adornments and to live within their income.
16. Every Christian a witness for Christ.

No church life can be said to be mature which does not seek to share the Gospel of Jesus Christ with others. It is for this reason that the appointment of a Joint Commission on Evangelism during the course of the past year proved a second important step in the development of the Church. According to this program four evangelistic areas in our mission field have been turned over to this Joint Commission consisting of representatives from the Mission and Church and made responsible for the promotion of evangelistic work in the area assigned to it. It is hoped that thus the entire work which is now under the direction of the Mission may eventually be turned over to the Church.

THE MISSIONARY CONFERENCE CONSIDERS

The missionary conference, which lasted two days, was an example of team-work at its best. Much thought had been given to the various problems which confront missionaries and national leaders in the great commonwealth of India today. The following are some of the questions which had

been prepared after weeks of intensive study and were now brought up for careful consideration by the conference:

- I. Integration of Church and Mission:
 1. Joint Commission on Evangelism
 2. Next steps
- II. Relation of pastors to C.O.C.C.:
 1. Recruitment, training of pastors and evangelists to be done in collaboration with C.O.C.C.
 2. All pastors to receive salary through C.O.C.C.
 3. Union training schools at Indore, Jubbulpore, Vellore and Allahabad.
- III. Economic condition of our people:
 1. Study of Dr. Reisner's report: need for a body of trained agricultural workers.
 2. Co-operative societies
 3. Agricultural and industrial training in the Mission
- IV. Evangelistic work:
 1. Expansion: planning for the opening of new centers
 2. Recruitment of workers and training
 3. New approach—visual aids and literature
 4. Gass Memorial Center
 5. Center for Biblewomen—(Y.W.C.A.)
- V. Educational work:
 1. Study of new plans of Government—reconsideration of educational setup—junior basic, senior basic, junior high, senior high: schools immediately affected: Salem, St. Paul's, Bistrampur, Baitalpur and Bhatapara
 2. High school code
 3. Reconstruction of courses and needs which grow out of this:
 - a) increased staff
 - b) special training for staff members
 - c) building needs—additional classrooms and space for other facilities
 - d) high school workshop
 - e) desirability of assembly hall and library
 - f) teachers' quarters
 - g) boarding houses—buildings needed to be modernized and enlarged
 - h) trained wardens, housemothers, matrons needed
- VI. Medical work:
 1. Position in Tilda relative to hospitals—Baitalpur, Khariar, possibly Prakashpur
 2. Desirability of building up Khariar and Prakashpur
 3. Personnel—both Americans and Indians, doctors and nurses required
 4. Christian Indian doctors very scarce
 5. Consideration of further support to Vellore
 6. Visit to Vellore by Secretary of Board
- VII. Salaries and high-cost-of-living allowances:
 1. Adjustment of salary scales needed to meet—
 - a) changing economic conditions
 - b) Government demands in schools
- VIII. Building needs:
- IX. Transfer of Mission property
- X. Centralization of work



Dr. Ralph Mosher, Principal, Allahabad Agricultural Institute (second from the right)

- XI. Expansion and re-study of our work as to:
 - 1. Priority
 - 2. Union efforts
 - 3. Integration (Mission and Church)
 - 4. Occupation of field
 - 5. Recognition of changed conditions in free India
 - 6. Improvement of economic status and earning capacity of people
- XII. Higher training for workers:
 - 1. In India
 - 2. In America
- XIII. Literature—new emphasis needed
- XIV. Personnel:
 - 1. Planning for increased personnel
 - 2. Better recruiting at home
 - 3. Closer relationship between educational institutions at home and missions

WE COOPERATE

Some years ago church leaders were warned to “cooperate or die.” It was a warning directed to the instinct of self-preservation, but the cause of Jesus Christ is not furthered by the desire for self-preservation, even though it take the form of co-operative effort. The missionary enterprise demands cooperation in order that the needs of mankind may be met in the quickest and most effective way. It is for this reason that our Board, the Missionary Conference, and the Indian Church have always been in favor of cooperation with our agencies wherever possible. The church and missionary enterprise in India is unusually fortunate in that it has had the benefit of the fine leadership of the National Christian Council, whose headquarters are in Nagpur. Every phase of missionary and church

work receives consideration by this organization. Its executive secretary is Dr. R. B. Manikam. Associated with him are: Mr. E. C. Bhatti, in charge of relief work; Mrs. G. P. Bryce, who looks after the interest of the Home Life Movement; Mr. J. W. Sadiq, secretary for youth work; and Dr. E. W. Wilder, secretary for medical mission work. In recent years the National Christian Council has been of very special help to the cause of missions in India because of the rapidly changing conditions in the political, social, religious, and economic life in India. We are glad that we can have a share in undergirding the work of this Council.

The future of the Church is largely dependent upon well-trained leadership. Such training, however, in order to be adequate, is beyond the ability of individual missions or churches, especially where the forces are scattered as in India. It is for this reason that we welcome the opportunity of cooperating with the union seminaries at Indore and Jubbulpore in the training of evangelists and pastors. We have chosen the seminary at Indore, Central India, as our training center for catechists and evangelists in the Hindi language, and the Leonard Theological College in Jubbulpore, United Provinces, as the center for the more advanced training of candidates for the ministry and parish work in the English language. This latter institution, founded by the Methodist Church, draws its students from all over India and Burma, while the seminary at Indore, founded by the Canadian Presbyterian Mission, is of necessity restricted to the Hindi speaking areas of India. In all probability a similar arrangement will be made for the training of our Oriya catechists and evangelists with the seminary at Kotapad. We have also begun to give support to the Howabagh Training School in Jubbulpore, where many of our Christian girls receive their higher education and are trained as teachers. No doubt, this support will have to be increased in years to come.

As more and more of our Christian students, boys as well as girls, qualify for higher education, we shall also have to provide the necessary facilities for them to obtain an education in a Christian college. At present there is only one Christian college in the Central Provinces, namely, Hislop College in Nagpur, which was originally founded by the Scottish Presbyterian Church. This institution would, no doubt, be able to meet our needs most

admirably were it not for the fact that due to a government policy, all education must eventually be given in the vernacular; and further, the language to be used at Hislop will likely be Maharathi instead of Hindi. However, time will tell. Our missionaries are watching the situation and in due time will make their recommendations on how we can best meet our needs in the field of higher education.

The need of training more doctors and nurses for a Christian ministry of healing has received special emphasis in recent years in connection with the raising of funds for the Vellore Christian Medical



Dr. Hilda Lazarus

College in South India. Dr. Weiss and I made a special trip to see this institution. We were very much impressed with what we saw and heard. We are proud of the fact that our Church is one of the thirty-four denominations which have helped to make this splendid institution possible. The principal is Dr. Hilda Lazarus, who for many years held a high government post and is now giving her services to the medical college at Vellore. The chief obstacle in the way for a more rapid development of the

institution is the lack of funds which would make possible an increase in personnel and the erection of additional buildings. It is hoped that more funds may become available not only from missions, but individuals as well, to make possible the carrying on of the work at Vellore. Missions and the Church will never be able to fulfill their duty toward the suffering people in India, unless they go the limit in making sacrifices for this cause in the name of the Great Physician. All who are acquainted even in a small degree with the economic conditions of India, know full well that no one institution or organization can hope to meet effectively the plight of millions in this vast sub-continent. Government, Missions and the Church must work together to meet the situation. A mere secular approach to the problem will not suffice. The economic life of any nation is, in the last analysis, a spiritual problem. It is here where a unique contribution to the solution of the problem can be made by the Church and Missions in the name of Him who said, "Give ye them to eat." We are proud of the contributions that have already been made to the improvement of economic conditions in India by such missionary enterprises as the Allahabad Agricultural Institute, made famous by its founder, Dr. Sam Higginbottom. The very fact that today there are fifteen agricultural colleges in the United Provinces, where originally Dr. Higginbottom's Institute was the sole pioneer on a larger scale, speaks well for its effectiveness in improving the economic life of India. All the latest sciences for the improvement of crops and animal husbandry are used here in the name of Christ to improve the lot of the rural communities in India. One of its recent and most beneficial developments has been the organization of an Extension Department through which the Institute reaches out into the rural life of various mission areas. Reference has already been made in a previous chapter with regard to a recent action taken by the Missionary Conference in utilizing the services of this department of our Mission. We contribute toward the capital, as well as to the maintenance budget of the Institute, and our Mission is represented on the Board of Directors through a regularly elected delegate. Upon the recent death of Dr. John Goheen, Dr. Ralph Mosher was elected principal.

It is impossible within the scope of this booklet to give more detailed information in regard to this and other cooperative enterprises in which our Mission has a part. From time to time articles will appear in our Church periodicals, giving a fuller



*Flag-raising Ceremony at Leonard Theological Seminary,
Jubbulpore*

picture of the significance of these various institutions in which we cooperate in order to bring the fullness of life to India.

IN MADURA

After eighteen years I again had the privilege of visiting Madura, a city in southern India, famous for its magnificent temples and a score of other things of special interest to the tourist. However, because of lack of time I passed these by in order to acquaint myself with certain institutions and missionary activities not listed in guide books for tourists. There is first of all the Rathnayaparun, or "place of salvation." In spite of its name this is not to be thought of as some occult institution. It is a "special school." Half of its time is given to industrial work and half to study. Under the able leadership of Miss Nicholson, of the American Board Mission, even the poorest village girl is given a chance to earn her board and expenses while acquiring a practical education for creative living. The chief industries are weaving, rug making, basketry, childrens' toys, and pottery. Bible study constitutes an important part of the study program.

I wish you could have observed the girls of various age groups as they bent over their desks. A resolute purpose controlled their every activity and the joy of achievement was written on their faces. I was particularly impressed with the expression of one little girl who had just succeeded in shaping a beautiful piece of pottery. Her face was radiant.

The pupils of this "special school" live in cottages according to "families" consisting of members of various ages. Of course, "fathers" and "sons"

are missing in this particular "family life," but a relationship is being fostered which characterizes "family life" in every other respect.

I was especially interested in the artistic designs drawn in white clay in front of the doors of the several "homes." Here was an adaptation of the Hindu custom to Christian idealism in which the cross and other symbols of service provided the leading motif.

In the afternoon my host and I went to attend the housewarming party of a leading Christian family in Madura, who owns a large knitting factory. Their house is a modern two-story white brick building which would compare favorably with some of the best homes in America. Decorations of paper streamers, flowers, and electric lights gave it a very festive appearance. A band of Indian musicians welcomed the guests while tea and Indian delicacies were being prepared for them. Before the guests were permitted to enter the new home, the Canon of the local church offered prayer and then gave instructions for the ribbon barring the doorway to be cut. The girls and women, with flowers in their hair, were dressed in colorful saris.

Most of the men wore the more prosaic western garb. The whole assembly represented a more advanced and prosperous Christian community than is ordinarily to be found in India, but one could not help but rejoice in their prosperity. During the course of a generation or two they had come a long way indeed.

In the evening I had the pleasure of meeting one of the new bishops of the newly organized church in South India and a number of American Board missionaries at the home of Rev. and Mrs. Edward Nolting. It was a delightful evening of missionary fellowship. I regard Bishop Newbigin, Bishop of Madura, as one of the most important leaders in India, for upon him and his associates will rest to a very great extent the responsibility of making the newly organized church body a successful venture. Further details of this union have been described in the December 22, 1947, issue of "Life" magazine. I was delighted to find in Bishop Newbigin a missionary and church statesman of no mean ability. Young people adore him. In spite of his white surplice, he is not an ecclesiastical "stuffed shirt." He does not even hesitate to call himself a "fat head" when having made a mistake. On the day he was installed as Bishop, his wife presented him with a son in England. So he was entrusted with two "babies" on the same day. I am confident that

he will be able to rear both in "the fear and admonition of the Lord." On Sunday we attended the Tamil Church services in the chapel of the American College and visited the two large hospitals (one for men and one for women) of the American Board Mission in Madura. In the late afternoon I left for Madras to join Missionary Menzel and Dr. Weiss. On Monday Mr. Menzel and I went to interview the principals of St. Christopher's College and the Meston Training College. Once again I saw evidences of how much the services of our missionaries are sought after in various fields of missionary endeavor.

"LET THEM NOT GO TO SLEEP"

Shortly after taking off at Madras on our plane trip to Delhi, a steward handed each one of the passengers a copy of the airmail edition of the "Indian Express." This contained the welcome announcement that Mahatma Gandhi's fast for peace and forbearance among Hindus, Muslims and Sikhs had come to a successful issue. What a stirring bit of news! We could sense the chastened mood of the passengers as they read the story. It gave expression to a realization of their hopes and desires made possible through Gandhi's victory. In fact, I wonder if Gandhi could have been so successful in this fast had it not been for the general desire of the populace that something might be done to remedy the tense situation. According to a report contained in this paper, a Central Peace Committee of some sixty Hindus, Muslims and Sikhs had been organized to bring about a fulfillment of the seven conditions laid down by Mahatma Gandhi for the termination of his fast. These conditions were as follows:

1. The annual fair at the Mausoleum of Khwaja Bakhtyar which falls due shortly, should be held and Muslims should be allowed to join it without fear.

2. Mosques now converted into temples or residential places should be voluntarily restored to the Muslims.

3. Muslims should be able to move unhindered in every part of Delhi.

4. Muslims of Delhi who have fled to Pakistan from fear must be allowed to return.

5. Muslims must be able to travel in trains in safety.

6. The economic boycott of Muslims must be lifted.

7. Muslim residential zones in Delhi must not be encroached upon."

The Central Peace Committee is working to bring about a fulfillment of these conditions through education, legislation, and continued propaganda. However, Gandhi knew human nature. He realized full well that there is always a danger that people become less vigilant as immediate danger recedes into the background. He therefore warned his fellowmen not to let them (the Committee) "go to sleep." Of course, that meant that the general populace would have to be vigilant as well. Peace and goodwill come as the result of all people everywhere spreading the blanket of mutual understanding and love over the smouldering fires of communalism, racism, and a false nationalism.

Upon our arrival in Delhi we received a number of assurances that Gandhi's "fast unto death" really lessened the tension and made it possible for the Muslims of Delhi to return to their homes. Thus Gandhi once again had given proof of the power of his personality in a world of conflict. The way to peace lay not through taking revenge upon one's enemies, but by forgiving them.

GANDHI'S DEATH

On January 30, 1948, the whole world was stunned by the news of Gandhi's death. An Indian railway employee whom I had befriended a few days before came to inform me of the tragedy as I sat in the waiting room of the Nagpur station, waiting for my train. Sorrow and fear were expressed in his face. His reaction was symbolic of the nation-wide experience. Gandhi had been murdered by a member of the fanatical Mahasabha on his way to the place of prayer. What would be the effect of Gandhi's death upon the future of the nation?

An Indian gentleman, who had graduated from Oxford and Berlin Universities and holds the degrees of Ph.D. and Litt.D., asserted that fifty thousand Hindu girls had been abducted by the Muslims and that the desire for revenge was naturally very strong in the hearts of the husbands, fathers and brothers of those girls. He expressed the fear that India would be in for a siege of bloodshed. However, in the weeks and months which have passed since then, there has been no recurrence of

communal rioting. On the contrary, it would seem that Gandhi's "soul force" proved even more powerful in death than in life. We are told that as he slowly slipped to the ground upon being shot by his assassin, he folded his hands in the traditional Indian gesture as if to give unspoken forgiveness to his murderer, thus bearing witness to the power of love even in a national crisis. The following brief chronology of his life taken from the monthly *India Today* will be of special interest to the readers of this booklet:

- 1869—Born on October 2 in Kathiawar, Gujarat.
- 1889—Called to the bar after studying in England.
- 1893—Visits Natal, South Africa, decides to stay, launches first passive resistance, 1907, against Asiatic Registration Ordinance.
- 1914—Signs Gandhi-Smuts agreement after famous passive resistance campaign.
- 1915—Returns to India and launches limited passive resistance for agrarian grievances. 1915-19—supports war effort.
- 1919—Launches nation-wide resistance to Rowlatt Bill.
- 1921—Obtains Congress' sanction for non-cooperation movement, which he launched but suspended in 1922 after mob outrage in a small village.
- 1922—Arrested in March, released February, 1924.
- 1928—Leads Bardoli passive resistance against agrarian conditions.
- 1930—March to the sea in opposition to salt tax. Arrested in May, released in January.
- 1931—Negotiates Gandhi-Irwin Pact. Attends Round Table Conference in London. Revives civil disobedience movement. Arrested, January, 1932.
- 1934—Resigns official membership in Congress, but continues as unofficial guide.
- 1940—Launches individual passive resistance protesting India's forced participation in war.
- 1942—Launches widespread civil disobedience campaign, arrested August 9. Released, 1945.
- 1948—Killed, January 30.

A part of the resolution adopted at the memorial meeting in New York in honor of Mahatma Gandhi and attended by members of the Security Council of the United Nations reads as follows: "Now Gandhi is dead. We mourn his passing. It strikes us to the heart that this great good man, who, believing in non-violence never did harm to any creature, should yet have died by violence from one of his fellow men. This death, powerful and world-shaking, crystallizes the eternal meaning of Mahatma Gandhi's life. Now we see plainly the necessity for the fundamental human truth which he spent his life to proclaim. We accept the challenge. We uphold the brotherhood of humanity, as the

essence of peace, the affirmation of freedom." To this resolution we would add our fervent "Amen."

FAREWELL TO INDIA

Saying farewell to this country was like saying goodbye to a friend whose generous hospitality one has been privileged to enjoy. Words are inadequate to express all that I felt. Every minute of my visit was precious. The joys and inspirations gained were many. I was challenged anew to be and do my best as I felt the throb of every-day life and sensed the thoughts and aspirations, feelings and desires of the people of India. I find it difficult not to be carried away by mere sentiment in trying to analyze some of my observations made while there.

I was told that I would find a new India. I did. It is a new India—even though much of the old remains. India's favorite flower is the lotus. I believe it may well serve as a symbol of the new India that is emerging from the stagnant pools of the past.

I was impressed with the spirit of eagerness on the part of those with whom I came into contact in my travels across the country. Especially was this true of the younger generation. I noticed a sense of awareness which I did not observe during my previous residence in India. I frequently was asked, "What do Americans think of India?" "What do Americans think of Ghandi?" "Will Wallace win in the coming presidential election?" I saw a sense of awareness to national and international issues reflected in the book-stalls. The number of magazines and books in the English and vernacular languages had increased greatly. People stopped to buy and read the publications of other countries as well as of their own. What a challenge to American authors, and publishers to produce the best for the good of the whole world!

The radio and motion pictures are coming into their own. Once, while waiting for an interview with a high official, I got a glimpse of his son and daughter listening to the news broadcast in much the same position that American boys and girls assume when they listen to the radio. Of course, this is not yet a common scene in the villages, but the day of community radios may not be far off and motion pictures can be understood by all—even the illiterate. It is only a matter of bringing the price of the show within the limited finances of the average villager.

My Indian friends were unusually frank in dis-

cussing their problems in my presence. Often they carried on their conversation in English in order not to give me the impression of being shut out. The East Indian is often far more considerate in this respect than people of other countries might be. Passengers in a crowded railway compartment never failed to make room for me and, praise God, their deference to me was not that of inferiors, but of equals. It is indeed a new India that has come into being.

I rejoice in the role that the Church and Christian missions are privileged to play in the development of a new India. We may well be proud of the work that is being done by such cooperative institutions as the Vellore Medical College, the Allahabad Agricultural Institute, and Leonard Theological College at Jubbulpore. I am proud of the ideals for which the Christian Church has stood and the services that have been rendered in the name of Christ by the Church and Missions, even though financial limitations have been great and the number of Christians in India comparatively small.

The influence exerted has been far out of proportion to what might have been exerted by other organizations with unlimited funds at their disposal. If the Church and missionary organizations will continue to be faithful to their Christ, there is no doubt that the influence for good which they shall be able to exert in the future will be even greater than that in the past.

“THE CALL TO THE CHRISTIAN MOVEMENT”

Matters concerning India and Pakistan today constitute first page news. These two nations, making up “the great sub-continent of Asia,” are the home of four hundred million people, one-fifth of the human race. Recent events bring these nations further into the foreground. Within the past year, Indian independence was achieved. It was suc-

“Farewell to India”



ceeded almost at once by the partitioning into India and Pakistan, with its dire results in communal strife and mass bloodshed, the displacement of ten million people who crossed the border from predominantly Moslem territory into Hindu and vice versa, and the aftermath of disease, malnutrition and unemployment among the refugees. The death of Gandhi may have effects as yet unpredictable, political, industrial and economic. The spontaneous joy over independence has been replaced by a sobering realization of the responsibility of managing one's own affairs and a keen sense of national importance. The rapid rise of industrialism, the shifting of population from rural to urban centers, the return of the service man to a village life he has outgrown, all pose new problems.

These developments in India and Pakistan, with their powerful implications for the world scene, constitute a new and stirring call to the Christian movement. The Christian Church, freed from the former charge of too close alliance with a foreign government, and reassured by the inclusion of religious freedom in India's charter of human right, is now in a position to play a strong part in the life of these nations. Christian leadership is openly recognized as offering a desired contribution in the social, medical, educational and economic spheres, and as providing able individuals even for government positions. Christian service to refugees and in a ministry of reconciliation has created a new appreciation of the unique place of the Christian group. The door is therefore open as never before to the winning of the mind and heart of all Indians to Christ.

—From an article by Sue Weddell, Executive Secretary, Indian Area Committee, Foreign Missions Conference of N. A.

